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THE TANTRAS.

The common notion about the Tantras is generally a disparaging one and it is also suggested that they are not very ancient in origin. It is no wonder that it should be so, after a series of invasions, changes of government and inflow of various religions which chequer the pages of the History of the Indian Empire since the period of our good old days, when, it is admitted, on all hands, portions of almost all our shastras have been destroyed more or less and some of them irretrievably lost.

Be that as it may, the Tantras date their origin contemporaneously with that of the Upanishads as it is evident that the Upanishads deal with the Gnanakanda of the Vedas and the Tantras deal with their Karmakanda. And the existence of the Tantras from the days of yore is also evidenced by the fact that it has been referred to in many leading ancient Shastras. One of the Upanishads reproduces the identical *Sutra of Satchakra Veda*, which forms the fundamental principle of Tantric religion, the substance of which is as follows :—

There are one hundred and one nerves within a human frame amongst which *Shusumna*, which enters into the cortical centres, conditions the mental operations as to the liberation of the soul and others help to perform secular duties.

The seventh sloka of the Prasnopanishada bears out the same fact. Besides these there are copious instances of references to the Tantras in Narad Pancharattra, Skandapuranam, Mahabharatam, Devi Bhagavatam, Agastia Samhita, Vishnupuranam, Agnipuranam, Markandayapuranam, &c.

That the very ancient Rishis such as Narada, Kapila, Gautama, Sanatkumar, Dattatreya, &c., were Tantriks is evident from the following books, viz., Narad Pancharatra, Kapila Pancharatra, Gautamatantra, Sanatkumar Tantra, Dattatreya Sanhita.

The religion propounded by the Tantras is not the subject matter of rhetoric or of barren argument of a theory but it is that which requires *Sadhana* or carrying out of its dictum which being reduced into practice, the efficacy is immediately felt. The Tantras recognise energy or Adya Shakti as supreme. The creation, the preservation and the destruction are consummated by the force of this Energy. If this Supreme Energy is propitiated, earthly and spiritual good is inevitable. Because she is from the beginning, she is the Universal Mother, she is represent. ed naked in the terrific-beatific figure of the goddess Kali. It is impossible that she will feel ashamed to stand naked before us. She, with one hand, terrifies the wicked, administers justice and with the other gives comfort and consolation to those who hanker after it. The fact that she is supreme is represented by her standing over the corpse-like human being. She wears the garland of human heads, because she will in no wise cast out those that will worship Her in spirit and in truth. Even she will value them and consider them as worthy of being worn as a necklace. What a significant fact it is ! We, sinners, have this opportunity to have our resting place, even, in the bosom of our Mother. The Motherhood of God is never more emphasised than what is done in the Tantras. It is sweet, so enchanting that the very name 'Mother' brings tears to the eyes of every Bhakta. The fatherhood of God is greatly emphasised by the Christian religion, while the Motherhood of God was long, long ago accepted as the best method of attaining salvation.

M. D.

IS THE SOUL IMMORTAL.

The immortality of the soul is a subject of very long antiquity. It is as old as the world itself coeval with its beginning and co-extensive with all the stages of its evolution. It forms one of the most fundamental tenets of religion and embodies in itself a conception handed down from generation to generation and rightly regarded as the commonest heritage of mankind. Along with another sublime conception—the belief in the existence of God—it exerts mighty influence upon man and gives rest to the soul that longs for an eternal abode of peace and joy.

Says Thayumanavar,

"சொல்லும் பொருளு மற்றுச்சும்மா யிருப்பதற்கே
அல்லும் பகலு மெனக்காசை பராபரமே."

"ஆணவத்தோடத்துவிதமானபடிமெய்ஞ்ஞானத்
தாணுவினோடத்துவிதமாகுநாளென்றோ."

Says St. Paul. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

How this belief originated and how it is developed are questions that concern the anthropologist more than the theologian. And yet the student of history knows that the primitive inhabitants of the world with their nakedness, barbarism and superstition were not alien to this belief. They worshipped the objects of nature and adored the departed spirits of their ancestors with offerings and sacrifices, thinking thereby that they could join them, when they themselves pass away from this world. 'Hiawatha,' the most original of Longfellow's poems illustrates our point, when it expresses the religious genius of the American-Indians.

"Then he returned and saw the strangers
Cowering, crouching with the shadows ;
Said within himself, ' who are they ?
What strange guests has Minnehaha ?'
But he questioned not the strangers
Only spake to bid them welcome
To his lodge-his food-his fire side.

* * * * *

Then the shadows ceased from weeping
Ceased from sobbing and lamenting
And they said with gentle voices :
' We are ghosts of the departed
Souls of those who once were with you
From the realms of Chibiabos
Hither have we come to try you
Hither have we come to warn you.' "

There is no nation on the face of the earth that is without belief in a future state of existence.

The Egyptians taught that endless blessing awaits the righteous and punishment the wicked. In " The book of the Dead" we read " If this chapter be known by the deceased, he shall come by day, he shall rise up and walk upon the earth among the living and he shall never fail and come to an end—never, never, never . . ." And again in Weedemann's Egyptian doctrine of Immortality. " The soul indeed, as such did not die, although personal annihilation was the lot of the evil doer in whom it had dwelt."

The Greeks like the Hindus believed in the transmigration of souls. In the Timaeus of Plato it is said " He who lived well during his appointed time was to return to the star which was his habitation and there he would have a blessed and suitable exist-

ence. But if he failed in attaining this in his second generation he would pass into a woman, and should he not desist from evil in that condition he would be changed into some brute who resembled him in his evil ways." The whole structure of the teachings of Plato rests on immortality. "The soul, the immaterial part, can it be" he asks in his Phaedo "as soon as it is separated from the body be dispersed into nothing and perish? Oh, far otherwise! If it takes its departure in a state of purity, then it wili enter into the region of the divine and there be happy in a state of perfect bliss and comfort."

When we turn to Hinduism we find the same sublime thought running through the poetry and philosophy of the Hindus. Death is not viewed with any terror. It is only Yama's kind messenger who takes people to the home where their ancestors have gone before them. Somewhere beyond the grave in the regions where the gods dwell the departed spirits assemble under the sceptre of Yama. This celestial abode abounds in peace and joy. Here I quote a hymn addressed to Soma in which the longing for immortality is clearly set forth.

"To the world where unfading light, where
Sunshine itself hath its home
Thither bring me, O! Soma, where no harm
And no death ever come
Where wishes and longing abide, where the
Sun ever beams in his glory
Where bliss that can satisfy dwells, O! let
Me dwell there an immortal."

Such is the type of heavenly existence set forth in the Vedic literature of Ancient India.

Throughout the old testament we find expressions conveying the idea of the immortality of the soul. In the Pentateuch we

read frequently of rewards and punishments following obedience and sin. The prophets announce in most forcible language that blessings will follow righteousness and punishments sin ; and retribution still more personal is found in the Book of Psalms. In Daniel we read of a time to come when, " many of them that sleep in the dust shall awake, some to eternal life and some to shame and some to eternal abhorrence." Moreover the death and resurrection of Christ is adduced as indisputable proof of this belief.

But in spite of this argument taken from the moral and religious factor of mankind to prove the future state of existence we are often asked whether there is any scientific reality behind it. The mere will to believe in immortality accounts for its universality, and hence the well-khown line of the English poet " who wishes life immortal proves it too " But this argument, if argument it might be called, has been attacked by sceptics like Huxley and Hume. They say that belief is desecrated when given to untested and unproved statements for the solace and comfort of the individual believer. While admitting their test that subjective beliefs and experiences do not always correspond to objective reality, I do not think they are justified in bringing this belief in immortality under the category of individual belief. The belief in immortality is no less social than personal for as Bishop Weldon has plainly pointed out, " We desire immortality, because without it the fate of others more than our own leaves a feeling of dissatisfaction, as if the plan of which we have been allowed to see its outlines should lack its completion for ever." Thus the belief in immortality is a *postulate* like the postulate of the uniformity of nature arising out of man's need and sustained by the power of his emotion and volition. It is a postulate without which the destiny of man and the meaning of life with its emphasis on moral and religious activities would remain inexplicable.

But even though it is a postulate we are at the same time bound to inquire whether we can adduce any positive evidences

for this belief. Theology, Metaphysics and Ethics have been squeezed out for evidence, but they give us only probable proofs. Science stands aloof saying " it is a subject that cannot be proved by the ordinary methods of observation, experiment and reasoning." Where then lies the proof ? Certainly it lies in that very science which deludes the half-hearted, and opens its treasures to the true and faithful devotees. Modern scientific researches have proved beyond any shadow of doubt the immortality of the soul. Science traces the origin of certain supernatural phenomena known under the various names of hypnotism, motor-automatism, telepathy, clairvoyance mediumship, etc., and from them deduces the assurance of a future life by means of the same method by which we arrive at physical truths.

But in tracing out the origin of these phenomena, it thoroughly repudiates the materialistic idea of soul and its assumption that the life of man ends with his grave. It will not be out of place here to examine whether materialism is in accordance with the science of psychology. The materialist asserts that mental life is the product of matter and that the psychical phenomena of which we are conscious—reason, memory, volition, emotion, etc., are but peculiarly conditioned manifestations of the indwelling force which under other conditions appear as heat or light or magnetism or electricity. But the study of modern psychology with the aid of physics and molecular physiology argues strongly against this view. It tells us that during this life, although thought and life are always manifested with a peculiar form of matter, yet, by no possibility can thought and feeling be in any sense the product of matter. It is not even correct to say that thought goes on in the brain, for what goes on in the brain is an amazingly complex series of molecular movements with which thought and feeling are in some unknown way correlated not as causes or effects, but as concomitant. Thus the materialistic position is found faulty and is exploded once and for ever.

(To be Continued.)

R. R. GUNARATNAM. B.A.

Jaffna.

THE THEISTIC ASPECT OF SAIVA SIDDHANTA.

by

Pandit R. S. Vedachalam Pillai.

The philosophy or Theism has assumed different forms of argument in the different systems of philosophy and in the different kinds of religion, from the crudest of the primitive race to the refined type of the twentieth century men. Of these varied forms of argument, the one of Saiva Siddhanta philosophy and religion constitutes the subject of this lecture. But before proceeding to consider the argument of Saiva Siddhanta philosophy, it is deemed necessary to examine some of the important arguments put forward by other systems of philosophy and religion, and disclose their comparative merit in lifting up the veil that hides from our view the profound question of the existence of the Supreme Being. For, all our knowledge consists in the subtle mental process of comparison and discrimination.

The belief in the existence of an intelligent Being all powerful arose with the very dawn of human race. The fear of being hurt by venomous reptiles and wild animals, the fear of being snbjected to danger and loss of life by the terrible phenomena of Nature : roaring storm, pealing thunder, heavy rain, and scorchiug heat, the fear of mortal disease that saps up the vital elements of the human body-all tended to implant in the mind of the primitive man an idea of his helpless condition and to seek for help in the forces of Nature that are manifested in its varied phenomena. In this way sprang up the worship of Maruts, Rudras, Indra, Sun and other innumerable Gods. And we find mention made of this polytheistic worship in the oldest Aryan record, Rig Veda,

" Of one accord, with Indra, O ye Rudras come borne on your golden car for our prosperity.

An offering from us, this hymn is brought to you, as, unto one who thirsts for water, heavenly springs.

Armed with your daggers full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,

Good horses and good cars have ye O Prisni's sons: ye Maruts, with good weapons go to victory (M. V. H. 57).

"Thou art great, O Indra! To thee alone has the Earth and Heaven willingly yielded dominion. When thou hadst struck down Vritra with might, thou lettest loose the streams which the dragon has swallowed. (M. IV.)

"Whatever we have committed against the heavenly host through thoughtlessness, through weakness, through pride, through our human nature. let us be guiltless here, O Savitar, before gods and man." (M. IV.)

These passages taken from the hymns of the 5th and 4th mandalas of the Rig Veda will be quite sufficient to show the polytheistic worship paid by the early ancesters of our Aryan brethren.

But gradually with the advance of civilisation and the introspective attitude of mind, men of subsequent epochs began to feel the existence of an underlying force which gives life and light to all the different phenomena of Nature. The development of men's inner thought aims at discovering the law of unity behind the various objects of the universe. All the different experimental Sciences of Modern times minimise the disagreements among substances and educe from them the law of unity. So long as there exists a want of recognition of this Supreme law the progress of human thought, the progress of Social happiness is retarded.

Now, by one class of thinkers the prevalence of this belief in a Supernatural Being is attested as a proof of its existence. But, whatsoever may have been the merit of this belief which is, of course, shared by all human beings all over the world, still it cannot be admitted by rational thinkers until its validity is tested by stringent logical methods The belief of a single nation or all the nations together assumed at random without the slightest tinge of reason will not affect the intellectnal build of a sane thinker. On such a high pinnacle of reason is he placed that the weak nestling of belief is unable to reach him. If this proof is presented to his consideration, he at once traces it to the mingled feelings of terror and awe experienced by the primitive man as a result of his ignorance to recognise the relation in which he stands to the outer world and the power with which he is endowed to control things of Nature and make them subservient to his purposes. Thus, the traced-out belief embraced eagerly by the primitive man as a consolation of his helpless condition, has not the least claim over the thoughtful minds of the present generation.

Leaving then this form of argument behind us, we may go forth to take up another of a more important kind.

That is the design argument. This is put forward by another class of thinkers to prove the existence of God from the various intelligent designs exhibited in the arrangements of Natural products. They argue that, when a magnificent building furnished with splendid furniture, is seen in an uninhabited island, it will clearly indicate the hand of an architect who made it there, although it were then impossible to find out who that architect was or why he made it there. Just so, this wonderful universe, with its sex differences, its growth and decay, its proportionate combination of such fundamental elements as fire, air, and water, its careful adjustment of different order of things to produce a desired result, its centrifugal and centripetal forces that keep the planets con-

stantly moving in their undeviated heavenly paths,—all testifiy to the existence of a mighty intelligent power that subsists within it.

Though this form of argument has an air of conviction in itself, yet its correctness of reasoning is not unquestionable. This is based upon pure analogy. Why that which is found in the analogy should be applicable as well to that which is to be proved, is not at all inquired into. The most important link that connects the premises with the conclusion is missing in this argument. What necessity is there that the same law observed in the analogy must be found also in the proposition? Further, everybody has seen an architect constructing a building and knows that, without his aid, no mansion can be reared up. In like manner, did anybody see God at the time when he was creating this vast and wonderful universe? Or, can it be said that the finite knowledge of an architect will bear resemblance to the infinite wisdom of the Supreme Being? Or does God require instruments with which to create this world, just as an architect stands in extreme need of them? If it be urged that the instrumental cause is absolutely necessary in the production of effects, then it may be asked what kind of instruments was used by God in originating this universe? As natural products present difficulties to a proper execution of his work, the architect seeks for suitable instruments to overcome them. Has the Almighty, too the same difficulties to overcome? These and similar objections do come in our way to accept the design argument as based upon pure analogy.

Again there are others who assert that God is not a subject to be inferred from the manifestations of cosmos, but an intelligent principle of unity which underlies all that is tangible, all that is heard and seen, all that is smelled and tasted, and all that is thought and felt. And this underlying principle alone is essentially real and all except this are illusory and have no real existence of their own. The seen material world and the numberless lives that are found in it, are vivified by this supreme vital principle.

All matter and mind are pure reflections of this one reality. But for this Brahman, there can come nothing into manifestation and therefore it is that the sacred upanishads declare " Ekam Evadvitiyam Brahma" that Brahman is one only without a second The other finite Beings and matter are mere nothings.

How this argument of the extreme idealists can be reconciled with the formulations of physical science does not seem to have been proved with the least pretence of reason. How it is possible for us to arrive at this stupendous conclusion of belief in an ideal reality ignoring the fundamental knowledge we derive from sense-perceptions, has not been tested and proved by them. How matter the receptacle and transmitter of Divine force, how souls that imbibe this force through matter can be thought of as illusory is not at all a fact imaginable. Mind and Matter are quite inseparably bound up ; and for the evolution of the one the other is immensely important. Whether apart from the body the undeveloped soul can exist and evolve of itself, nobody has shown, nor any form of argument will, we believe, lead us to such an assumption. Though the susceptibility to the impressions produced by Matter is inherent in the Soul yet it cannot develop of itself that power without coming into closest relation with the non-intelligent Nature. That spark of intelligence lies latent in it awaiting the contact of Nature to be kindled into an etheral flame. Of course, it is true that when the Soul has attained a certain stage in which the splendour of its intelligence will have grown up into perfection, it does stand independently of matter requiring its assistance no longer. But this will not prove that matter is illusory.

Possibly it may be objected that just as one vibrant energy when it affects two different organs, produces two different sensations as sight and hearing, so the one universal force in its widely different functions splits up into mind and matter, while essentially there is little difference between them. But this law of one vibrant energy affecting two different organs cannot be applied to

the variety of distinct forces that are proved by physical science to exist in the universe beyond the pale of doubt. Is it reasonable to think that one unlimited intelligent force vibrated in two different directions in two entirely different manners one crystallising into dead matter and another into a limited intelligent Being? If it were so what is there to prove it?

Further, what is force? Is it a substance in itself or one which is inseparable from it? So far as our experience and knowledge go, Force cannot be said to have a separate existence from substance. Wherever there is substance, there is force, and wherever there is force there is substance either visible or invisible, mental or material. If we want to accurately determine the nature and amount of forces, we cannot do it but with a study of the relation of substances from which they emanate and into which they go. The speed of a long Railway train will clearly indicate the exact amount of steam-force generated by the engine. Though the steam-force is present everywhere in the universe in a latent form yet it does not appear until the relationship of the substances in which it inheres comes into actual play. From this it will be manifest that Force and Substance are not two distinct things but one that is identical with the other. And to understand the nature of the one a study of the other is highly indispensable. Therefore it seems to me extremely absurd to say that every substance in this world can be reduced to mere force, and in the end there will exist nothing but one single force.

Moreover one only force cannot send forth different vibrations conflicting within each other; one kind of force will always vibrate in one definite manner. The sparkling diamond, the melodious harp, the blown-out rose, the ripe olive, the glossy silk—all send forth different vibrations that affect us in different manners. One sort of vibration is never seen to have been produced by a substance of another sort. And while we are actually seeing before us different kinds of vibrations that are being thrown out by

substances widely differing among themselves, how dares the idealist to assert that all these various substances are the outcome of one principal source and that they will in the long run be reduced to that same undifferentiated principle of a single force.

Seeing, therefore, the inconsistency of the argument brought forward by the idealistic school of thinkers, we are quite justified in saying that this vast and wonderful universe is not, as they assert, a sheer nothing but a tangible reality, and that, because they identity the intangible, invisible and intelligent Supreme Self which pervades this universe with the tangible, visible and non-intelligent universe, they do not rise up higher than the Materialists who declare that there exists nothing beyond this dead matter. And the theistic position which they uphold is not much better than the atheistic one upheld by the materialistic class of thinkers.

Now coming to consider the aspect which the theistic argument has assumed in the philosophy of Saiva Siddhanta, I find it there discussed from two points of view. They are the cosmical and the Ideal.

To take up first the cosmical point of view. The law of vital activity in the cosmos is, in spite of all reasoning to the contrary, making itself felt in all minds with an ever-flowing continuity. All animate and inanimate things are being quickened by this indwelling creative element. And by this are manifested unlimited power and intelligence in the interrelation of natural objects so wisely and beautifully fitted up and arranged that a thoughtful mind in its serene moments cannot but feel its presence.

Here, we are not forgetful of the Atomic theory of the *Vaiseshikas* who explain away creation by an ultimate coherence of atoms, and the variety of arrangements they attribute to the

selective power which is an inborn quality of these atoms. Whether this selective power is intelligent or non-intelligent they have not stated clearly.

If it be an intelligent action on the part of atoms to stick together and produce this world of manifold difference, then we must find uniform intelligence in the organic as well as in the inorganic substances. Why at all is there so much variation in the degrees of intelligence manifested in them? If each individual atom possesses a degree of intellectual power as a quality of its own, then each and every aggregate body should, as a matter of course, evince a proportionate amount of intelligent force, whereas such is not seen in the case of a dead body. What is the difference between a dead body and a living frame? The same constitutional arrangement in the two but with a lack of vitality in the former. If you say that in the dead body, the destructive action of a different kind of atoms has set in and upset the harmony of vital parts, then I would ask, while in the living frame constructive atoms are constantly moving on with a wonderful unity of intelligence, what let into it the destructive current of an opposite character? Oh! It is a mystery you say! But no, it is a deep-hidden Life of marvellous power that is ever at work in composing and decomposing this vehicle of mortal clay to suit the development of finite Beings.—*Oriental Mystic Myna.*

INDIA'S SINGING BEGGARS.

RELICS OF COURT BARDS.

There is no country or nation that has not its wealth of popular songs and verses, and a folk-song of a tribe or class is, indeed a reflex of its society, culture, thought and civilisation at a certain period, and a variation in the sentiment—moral, religious social—of a song is suggestive of the diverse phases the nation had to pass through at various stages. South India can boast of a vast collection of folk-songs that afford comfort and solace to many a wearied heart, and cheer the sometimes hard lot of the tiller of the soil. The folk-song may be a pastoral, lyrical, didactic or aphoristic poem, a historical piece of verse, an epic, a war ballad full of martial spirit, or a devotional song tinged with religious ideas and beliefs. The songs now current among the rustic population are the compositions of bards and minstrels that flourished in the Courts of ancient kings and princes. The race of bards is now lost to us.

In South India, today, the singing beggars who stroll about towns and villages are the representatives of the long-forgotten class of bards. They are to be found scattered all over the Presidency, speaking the four important languages, Tamil Telugu, Kanarese and Malayalam, and inhabiting the plains of the Carnatic and the Coromandel Coast, the uplands of Mysore and the lowlands of Malabar. They are known as *Theruppatakars* in Tamil, and *Vidhipatakalu* in Telugu, both signifying streetsingers. These "singers of the street," as a rule, belong to the religious mendicant fraternities, who "make their chants subservient to their fortunes." They know nothing of the art of song-making, nor are they experts in singing, but they pride themselves in their collection of songs which they consider a heritage by birth-right. They comprise many divisions, the most important of them being what are known as *Dasaris*, *Pandarams*, *Satanis* and *Jangams*. They are more or less religious beggars, with no houses to dwell in, no life's cares and no anxieties to undergo. They are to be seen everywhere and on all occasions, but especially in the various centres of sanctity, in the holy shrines, on the banks of sacred rivers, in *chuttrams* and in choultries. The religious mendicants of the *Dasari* and the *Pandaram* classes go through the streets in the early hours of the morning in the month of *Margali* (December-

January) and rouse the inmates of the houses by singing songs in praise of Krishna, by blowing conch shells and by beating ongs.

The Dasaris.

The *Dasaris* are the most innocent of beggars, and are known as gong and tabret beaters, speaking Telugu, and following the Vaishnavite cult ; and the Tamil equivalent for *Dasari* is *Tadan.* They are supposed to be the decendant of a rich landlord, a *Sudra,* who took a vow to the effect that he would devote himself to the service of God, f He would bless him with children. The boon was granted, and his first-born was placed at the service of God. Henceforth the descendants of the son assumed the name of *Dasan,* and began to follow the begging profession.

A " vow to God" is the only passport for admission to the order of *Dasaris* and any people can become *Dasaris,* provided they get themselves purified by being branded by the caste *Guru* (priest). They have to discharge a threefold function—abject poverty, devotion to God by singing and freedom from the bonds of caste. Mr. Cox describes a *Dasari* as a wandering beggar singing hymns to a monotonous accompaniment upon a leather instrument called *tappai* (tabret). Many *Sudra* castes, Telugu speaking ones, engage him to chant in front of corpses at funerals ; and many *Dasaris,* accompanying bands of pilgrims to Tirupati, stimulate their religious excitement by singing sacred songs in praise of Krishna. The following lines describe him better :— " At weddings and feasts, at fasts and funerals, at sowing and harvest, at full moon and *Sankranti.* the *Dasari* must be invited, listened to and rewarded At weddings he must sing of Krishna ; at burnings, of *Yama* ; before maidens, of Kama ; before men, of Rama." The *Dasaris* have sub divisions, and the more religious among them are distinguished by a garland of tulsi beads (*Ocimum-sanctum*) round their necks. The well-known bulltrainers, *Gengad-dulavandlu,* form a sub-sect, and they enact a small play at every street corner and pretend to celebrate the wedding of their bulls with singing and dancing. The bulls seem to understand all that they say and perform tricks at the word of command.

The Pandaram and Satanis.

The Pandaram comes next in importance to the Dasaris. He sings Tamil songs, which really inspire people with feelings of

devotion to God, but like all beggars, he is only a breadwinner, and has his own ways of looking at things, which are not wholly desirable. The name Pandaram is suggestive more of an occupation than of a caste. Sir Harold Stuart rightly conjectures that the name Pandaram (Phandagaram) might mean a treasury wherein were employed those who had renounced the world, whose duty it was to serve God at all hazards. There is no distinction of caste, and the Pandaram classes adopt an "open door" policy. "They are said to be very lax in their modes of life, often drinking liquor, and eating animal food furnished by any respectable Sudra. They serve in Saiva temples, where they make garlands and blow brazen trumpets when offerings are made or processions take place."

Corresponding to the Tamil (Saivite), Pandaram, the Satanis are a class of singing beggars devoted to the service of the god Vishnu. Like the Dasaris, they form a mixed sect, and all classes of people seek admission into the creed. They are clean-shaven and clad in white garments, and always present a far neater appearance than the Dasari or Pandaram. They are divided into three main groups, Ekakshari (one syllable), Chathurakshari (four syllables) and Ashtakshari (eight syllables.) The first belong to a sect of recessionals from the idol-worship of the Hindus and do not, as a rule, adore the idols and images set up in Hindu temples. They assume that God is in themselves and address him as Aum. The second avow that an implicit faith in a Guru (medium between man and God) is a necessary qualification to secure union with God. Their mode of addressing him is Srimate Ra-ma-nu-ja-ya namaha (Hail Ramanuja !) The third, besides placing their belief in their Guru, appeal for their salvation direct to God by saluting him with Oh-na-mo-na-ra-ya-na-ya (Hail Narayan !) They are very humble and spend their lives in doing service to Vishnu.

The Jangam.

Lastly, the Jangam classes claim our attension. They are better known as Jangamalingayats, owing to the fact that they always carry with them a movable lingam as opposed to a fixed one in Brahmin temples. They are the clergy of the Virasaivas and Sivacharas, who are the followers of Basappa, the founder of the Lingayat cult. The bonds of their caste are much relaxed, and this fact is well illustrated by a peculiar proverb :—"To the Jangam there is no caste, and for the lingam no impurity, no pollution." Telugu is their mother tongue, but in Mysore and other parts they speak Canarese. They are the only true repre-

sentatives, in the Telugu country, of the once renowned class of singers Besides these there are other singing beggars who occupy a lower position in society. The Mahratta drummer is a common figure in South India. He plays upon his tabila, singing couplets from "Moropant" and other Mahratta compositions. He is patronised by Mahratta Brahmins at their weddings, and he belongs to the imported class of singers.

Their Songs.

Having given an account of the manners of these classes, let me pass on to their song-craft. The subjects of the songs of the Jangams are some popular stories versified in simple metres, set to music in the form of a duet with an occasional chorus The tales of the Bobbili Rajah, the romances of Lakshmamma and Kamakshamma, local heroines, are the most important among them. The singing of the Pandaram savours more of religion than of revelry, and his favourite composers are Avvai, the female poet, whose poems are so well known for their grace and elegance ; and Thiruvalluvar, her brother, the immortal bard that lisped in numbers under the generic name of Kural. Other songs that are equally popular with the Pandaram are those composed by Manikkavachagar and Pattinathupillai, who belong to the orthodox school of thought ; and some hymns and religio-satirical poems of a devotional type, composed by Siddhars, who were the followers of a sect that advocated the worship of Siva, but strongly discarded idol-worship and the rites and rituals of Hindu temples. The poems are very simple in diction, and though deficient in refinement, they appeal to the fanatic instincts of the populace.

The singing of the epic poems of Kamba requires high culture, and as such they cannot find a place in the folk-songs. The Satanis find their songs from the collection of "Nalayira Prabhandam," a composite work of Alwars, Ramanuja, Manavala and other founders of the Vaishnavite faith. It is indeed a delightful sight in the Telgu Districts to see a wandering band, a Jangam, enter a village during the hours of sunset, followed by the villagers who are eager to listen to his folk-songs. He takes his seat in the chavadi (the meeting place), and with his profound skill in singing folk-songs, he tunes his primitive lute, and his voice attracts many a villager with no music in him. The evening is well sp nt, and the bard retires with a smiling face, having obtained his reward.—*Madras Mail.*

ALCOHOL AND THE HUMAN BODY.

The recent admirable presentation of this theme by Sir Victor Horsley, forms the basis for the following remarks. New and surprising discoveries have been made within recent years as to alcohol and its effects upon the human body. There is to-day an abundance of indisputable experimental, anatomical and statistical evidence proving that alcohol, instead of aiding the human economy, as at first supposed, does actual harm to the structure and functions of the different organs of the body. The decrease in the use of alcohol by medical practitioners is indicated by the following fact :—The satistics of seven large London Hospitals in 1852 show that nearly £8,000 were spent on alcohol and only £3,000 on milk ; but in 1902 less than £3,000 were spent on alcohol and more than £8,000 on milk.

The Nature of Alcohol.

In pharmacology alcohol is classed as a poison. It belongs to the same class as carbolic acid and creosote Carbolic acid only differs from ethylic alcohol or wine spirit by containing four more atoms of carbon. Alcohol is obtained by the distillation of fermented liqnids and may be said to be the waste product of the yeast plant. This micro-organism, which exists in the air, produces a ferment which acts upon certain sugars. splitting them up into water, alcohol and carbonic acid gas. Strange to say, the growth and multiplication of the yeast plant ceases when the alcohol in the solution reaches 13 per cent. The effect to alcohol on the human body is due largely to properties it possesses as a physical and chemical agent. In relation to organised bodies it may be said to be irritant, stimulant, narcotic and anæsthetic. Even a dilute solution will produce intense inflammation when dropped on a raw surface. An eminent English scientist says :—"Alcohol, as a stimulant, is something which takes strength out of a man instead of putting it in him." The first seeming exhilaration is followed by a depressant effect. Its properties as a dessicant may be shown by the following experiment :—"Place in a goblet the whites of two or three eggs from which the yolks have been carefully removed. Now add two or three tablespoonfuls of strong alcohol. In a minute or two the colourless, transparent albumen will become white, opaque and hard." It is due, in part, to this drying property that alcohol does its harmful work, and

this is the reason that alcoholic drinks instead of allaying thirst, usually create a thirst for more.

Alcoholic beverages may be divided into three classes :—(1) Beers—ale, beer, stout and porter—containing from 4 to 7 per cent. of alcohol ; (2) Wines, including some fifty varieties—containing from 9 to 22 per cent ; (3) Spirits—gin, brandy, whisky and rum—containing from 40 to 56 per cent. of strong alcohol. All animals do their work without the aid of these artificial drinks, which are opposed to the first desires of man and which contain nothing necessary to the up building of the body. The natural drinks are quite sufficient. In milk, 12 parts in 100 are solid, providing saline substances for the skeleton, butter and sugar for the heat and power, and caseine for the muscles and new structures.

Action of Alcohol on the Body.

In considering the action of alcohol on the body we must learn to think in terms of protoplasm, of which the cells constituting the ultimate basis of human life are actually made. The living protoplasm implies the power of life, vitality and change. It is the name given to the elemental material out of which all living animal and vegetable matter is formed and which is composed of albuminous substances, salts and water. The aggregate cell action is important. As the working people of a nation are gathered together into factories, so the cells of the body are packed into organs, and these do their work well or badly according to the condition of the individual cells, whether these are healthy or more or less exhausted, degenerated or poisoned. The health of the cells depends wholly upon the condition of the protoplasm and nuclei of which the cell consists. Now alcohol has been proved to be a definite protoplasmic poison. By seizing upon the oxygen of the blood it interferes with the breathing function of the living protoplasm. It causes the cells to shrink and to become mottled, preventing them from taking in the required oxygen. The necessary oxydization of fats and starches taken into the body is therefore lessened, causing very serious fatty degeneration and other maladies. Even very dilute solutions of alcohol exert an inhibitory and, indeed, fatal influence on the processes of life. It was found that one part of alcohol in a hundred of water actually killed the cress seeds ; one part in one thousand was fatal to the *Medusa*, the fresh water jelly-fish. Rauber found that a 10 per cent. solution of alcohol acted as a

definite protoplasmic poison to all forms of cell-life with which he experimented, including the hydra tapeworms, earthworms, leeches, cray-fish and mammals, as well as the human subject.

The stomach, being a hollow muscle, is more easily examined. Alexis St. Martin's stomach was perforated by a gun-shot. It healed so that a permanent opening was made. He lived to a good old age and enjoyed excellent health. This man was employed for years by Dr. Beaumont, who watched the effect of alcoholic drinks upon the stomach, It was found that even small doses would cause the blood-vessels to appear, denoting inflammation and congestion. When alcoholic drinks were given daily in large quantities, in addition to the dilatation of the blood-vessels, large bluish patches appeared, indicating stagnation of the blood, likely to cause death of the tissues and ulceration. Even small quantities of alcohol have been proved to be hurtful to the processes of digestion. Dr. Munroe of Hull, placed in three bottles finely minced beef, together with the gastric juice from the stomach of a calf. In one he poured water, in another alcohol, and in another pale ale. The temperature was kept at 100 degrees and the contents churned in imitation of the natural movements of the stomach. After four hours it was found that the beef in the first bottle was digesting and separating, that in the second was still unchanged, while that in the third seemed to be covered with a fur. After ten hours the beef in the first was dissolved like soup, that in the second was still solid, while that in third was not digested and pepsine was precipitated.

The Muscles.

Under the microscope nothing is more beautiful than healthy muscular fibre ; but under the influence of alcohol the sharp lines become obliterated, globules of fat appear and the muscle becomes soft and flabby. Dr. Parkes experimented as follows :—A nnmber of soldiers of the same age, type of constitution and living under the same circumstances were divided into an alcoholic and non-alcoholic gang. They were paid according to the amount of work accomplished. At the end of a few days the beer-drinking

men begged to be transferred to the non-alcoholic gang. In the Boer War it is stated that the wonderful power and endurance of the Boers were largely due to their total abstinence from spirituous drinks. In reference to Ladysmith Sir Frederick Treves said :—" In that enormous column of 30,000 the first men who dropped out were not the tall men or short men, the big men or little men—they were the drinkers, and they dropped out as clearly as if they had been labelled with big letters on their backs." Alcohol being a narcotic poison not only lessens the quantity of work but injures the quality. Total abstainers are the best athletes, the best marksmen and the most enduring workmen in the world.

The Brain.

It has always been deemed that alcohol quickens thought but there is to-day abundant proof that it influences adversely the fine brain cells and centres of highest intellectual development. By testing type-setters with and without alcohol it was found that in the former condition the loss of working power was 8-7 per cent. Mental processes of a somewhat complicated character have been tested as follows :—The subject would place each hand on a telegraph key at right and left. One key or the other was to be pressed promptly according as a red or white light appeared. It was necessary, therefore to recognise the colour of the light and to recall which hand was to be moved at that particular signal ; that is to make a choice not unlike that which an engineer is required to make when he encounters an unexpected signal light. The tests showed that after taking a small quantity of alcohol—say a glass of beer—there was a marked disturbance in the mental processes. On the average the keys were released more rapidly but the wrong key was much more frequently released than under normal circumstances. Speed was attained at the cost of correct judgment. As Dr. Steer remarks, ‘· the experiment reveals the elements of two of the most persistent effects of alcohol, namely, the vitiating of mental processes and the increased tendency to

hasty or incoordinate movements. A levelling down process is involved whereby the higher function is dulled and the lower function accentuated."

Sir Victor Horsley. in addition to the diseases due to alcohol alone, enumerates some thirty diseases of which alcohol is frequently a determining or contributing cause. Among these are mentioned chronic dyspepsia, consumption, catarrh, gout, paralysis, epilepsy, imbecility, insanity, hysteria and melancholia. Infectious diseases, such as cholera, diphtheria, etc., are less liable to be cured if the patient has been accustomed to the free use of alcoholic beverages. Dr. Arthur Newsholme has forcibly shown that alcohol is the greatest enemy to national health and well-being. It is the cause of 50 per cent of the insanity and pauperism and 75 per cent. of the crime, and is a great shortener of life. All who have seriously considered this subject agree that it is dreadful thing to give alcoholic beverages to children, as they tend to blunt the intellect, deaden the conscience, diminish the will-power; lessen vigour and excite the animal instincts. The late Sir Benjamin Ward Richardson, F.R.S., M.D., said :—' The use of alcohol as a beverage produces an infinity of evil for which there is no compensation and no human cure." In view of the facts, is there not a little wisdom in Shakespeare's injunction to "beware of putting an enemy in your mouth to steal away your brains."—*M. M.*